# RELIGIOUS.

The Array of "Purple and Pine Linen" and the Meekness of Sackcloth in Worship.

The Christian Creeds as Represented by Their Followers in the Palaces and the Slums of the Metropolis.

The Theories and Eloquence of the Pulpits.

The Gossips of "Grace" and "Plymouth," and the Magdalens' Shrine in Water Street.

Church Services in New York, Brooklyn and Elsewhere Yesterday.

A Sabbath with Protestants and Catholics, High Church and Low Church, and Among the Mormons.

A dull leaden sky, in marked contrast with the seantiful and exhibarating atmosphere of the Sab bath of last week, overhung the metropolis yesterday, and though not in any great degree affecting the attendance at morning services in the churches had a very evident depressing influence in deportment of the church goers. The air was raw and keen, suggestive of snow or a cold storm, and the dust whirled along and across the streets with spiteful energy. The general result was that fashionable devotees were a little less brildisplayed less composure of feature and mind. The common people," those who go to make up the millions of Christendom-well, no matter about them. But they went to church with no diminuas they do the storm of existence and with the same often-tried energy. As they do not follow Fashion worship the'r Creator. The services at the various will be seen by the appended reports, and some of the gossipings, as for instance those at Plymouth and Grace churches, will, perhaps, be found attractive, even Mnot exactly appropriate.

### ST. ALBAN'S AITUALISTIC CHURCH

The Symbols and Ceremonials of Rauntion-Exhertation to Fasting, Meditation and

Prayer. St. Aiban's Rituatintic church, corner of Lexington evenue and East Forty-seventh street, is not-a pretentions edifice. Surrounding buildings conceal it is surmounted only by a bell, that swings between two pillars of stone. The entrance is small and unand was crowded yesterday with intelligence, refinement and elegance. Every seat was filled to its utmost capacity, and when the services commenced the scene within, viewed from the vestibule, was the gorgeous colors that flowed from the stained tangible "religious light," through whose dimness the silver and golden symbols and the tapers of the altar but faintly gleaned, and the solemn chants awelled as if from distant cheristers. Above and beyond all the chancel windows glowed like the

ritua listic order. The officiating clergymen are attired in ecclesiastical vestments and are surrounded to their exercises by a throng of white robed che isters. While the celebrant solemnly regites the prealternately bow and cross themselves in the re-sponses and the sweet singers around the alter fill the edifice with harmony. Additional tapers are lighed as the worship progresses, and every form of devotion is made to impress the most careless ob-

the rector, Rev. Dr. Merrill, preached from Luke Aviit. 31—'Then he took unto him the tweive, and said unto them. Behold, we go up to Jerusalem, and said unto them. Behold, we go up to Jerusalem, and said unto them. Behold, we go up to Jerusalem, and said unto them. Behold, we go up to Jerusalem, and said unto them. Behold, we go up to Jerusalem, and said that this was the time when the followers of the thing to the circumstances of the visits to Bethlehm and Jerusalem in those days, the preacher said that this was the time when the followers of thirs should appretually go to Jerusalem. Religious exercises were no less dependent upon circumstances than social and secular afairs, and no one could be on his knees at stated periods with unvarying regularity; but one day in the week at least could be set apart for the formal worsing of God and should be rigidly observed. The season of Lent was the most solemn and fitting occasion for manifesting a sense of dependence upon and gratitude and supplication to God. This not only applied to the professing Christian, but to the sinner, who should certainly realize at this time his perilous condition and the necessity of saivation. The whole world should now reflect upon its treatment of Christ, how it tooked and denied and crucified Him with its coverousness, its lusts, its injustice and its blasphemy. No one could excuse himself from the solemn worship of God at this season. Every soul should devote itself to fasting and meditation and prayer, and especially those who profess Christianity. There was a great body of the Church in this city, but how much it contained of hypocrisy and wickedness at heart! How little attention is paid to the spread of the Gospel and what an awful balance must the recording angel have against it! It was only by the observance of such duties as are prescriced for of the Gospei and what an await balance must the recording angel have against it! It was only by the observance of such duties as are prescribed for the season of Lent that the Church could effect a change in this respect, and every man who turned from it with careless indifference would lay up against himself judgments to his oternal sorrow.

# GRACE CHURCH.

The Beauties of Fashionable Worship-Levely Ladies as Alds to Devotion—The Rond to Salvation with the Thorns Removed—Color, Light and Music as Flowers of Piety—Rev.

To the aimless, weary wanderer yesterday forenoon on the cold, cheerless and deserted thoroughfare of Broadway who happened to drop into Grace church, near Tenth street, there was something of an exqui-site æshetic charm in the services, the appearance and the association of the place. The softened holy light streaming through the multi-colored panes and devices in glass, the wavy pearls of music, the deep and stately tones of thelearnest preacher's voice, the delicate tracery in the Gothic roof, resting on higheaching moulded pillars, the massive dark-stained M richly furnished pews, the elegance of tollet an d beauty of feature among the many fair wo watppers, the air of rest and caim and contemplation had altogether a strikimpressive effect. While outside a wintry blast and leaden sky made a dull and c beerless picture, inside this temple of God and the Or sees the wavfarer found peace, comfort and content ment. Sitting on a softly cushioned soat, and the cutrance, listening to the music, the ripple of responses from the congregation and the full, an feel otherwise than an impulse of sympathy with the order of Christian worship.

rashams among the ladies was less conspicuous than on Salabath days when the sun sinnes bright and warm. The dresses were of dark, subdued shades, arimmed in some cases with lively colors in contrast. Valvet and plush jackets in brown and black were numerous. Those comfortable Paisley shawls, of the pattern worn for a generation or so, and never likely to lose in popularity, covered a never likely to lose in popularity, covered a stately pair of shoulders here and there. Heavy men in heavy overcoats, with whiskers trimmed like a garden lawn, represented the merchant wealth of the custopolis. The coming rulers of the country, in the latest methons of Broadway birth, bright in Arthuran neekties and looking suidily plous over their fier, e mustaches, numbered a large delegation.

The services of the Episcophilan Church were, as usual, impressively rendered. The hymns of solemn and long tone rose appeard in slow, regular mea-

sure, echoing along the fretty roof and swelling above the chancel. Movembal's Venile by the choir, loss none of lie by auty in the rendering. Mr. Wiebneen sang bass. Ar. Simpson tenor, Mrs. Rachua alto and Mrz. Bodstein soprano. The bass was truly magnificent. It rolled like the sound of an ocean swell upon a lee share and distracted an occasional workshipse.

It is the popular way to pronounce fashionable churches devoid of devotion and little more than piaces of assemblage for worldy lotts of smail piety but of great vanity in matters of dress and appearance. It is also a popular subject of denunciation with Puritum preschers the elaboration of church decoration and the indulgence of artistic and elegant music. Any one who cares to visit Grace church on Sunday will be apt to consider there is an element of error in all tims. No place of worship in this city can show a more devout looking congregation than Grace church—at least such was the impression we felt yesterday. And to the person regardless of the puritanic views just alinded to there is much in the clegance of the piace and of the people who select it for their temple of prayer to incite to devotion. That beautiful young lady in yonder new, with hair of delicately branded blonde, bending over her gold clasped prayer pook, is better calculated to inspire pure and noily thoughts than fifty of the ordinary and homely dressed people who form the foreground of the picture in a Methodist church. Those stained grass windows, the moulded pillars, the groined and graceful arches, the educated music, the fine dresses of the congregation, are out so many proper though infinitesimally inadequate, triding contributions of respect to the great worship of the Almighty.

Rev. Mr. Egbert conducted the ceremonies, Rev.

tions of respect to the great worship of the Almighty.

Rev. Mr. Egbert conducted the ceremonies Rev. Dr. Potter preached the sermon, Mr. S. P. Warren presided at the congregation and the Hon. Grace Church Brown, bland as ever, explained to ladles of defective heaving the aunouncement of services for the forthcoming week.

Haydn's Gloria Patria, Greatorex's Te Deam. Mosenthal's Jubilate, Psalm 5 and Dreshock's Hymn 172 constituted the remainder of the sacred music. The tenor voice, while in its natural swing of plantive melody seems so admirably adapted for the interpretation of church music, might have been a trifle more spirited, but allowance should be made on account of the weather, which is death on tenors and than overcoats. When the spiendid voice of Rev. Mr. Egbert had ceased to intone the lessons of the day the tall form or Rev. Dr. Potter rose in the pulpit, near the communion table of green and near the old, familiar railing where so many beautiful and bushing brides have pledged the future of their lives. The figure of the preacher had something impressive in it as he stood in snowy surplice in the dim religious light beneath the grand stained glass window.

Dr. Potter preaches in the tone and language of

pressive in the size stood in showy surplice in the dim religious light beneath the grand stained giass window.

Dr. Potter preaches in the tone and language of a scholar grown gray in learning. His voice is commanding, and on his calin, high brow no trace can yet be seen of the wear and care of time. He took for his subject the authority and observance of the Sabbath, and in terse, argumentative, eloquent and at times pathetic terms impressed upon his nearers the necessity of that particular regard for the Lord's day, which, while it brings rest to the body, brings a holy, calin and a better understanding of the Creater to the soul of man. "The foreigners," said he, "of Continental Europe who come among us brings with them a kind of heathenish observance of this sacred day, and in place of order, rest and holiness being observed as by Divine command was appointed, the streets of our city are given up to noise, revelry and beisterous profenation. There is a Lord's day whose institution the New Testament recognizes, and it drives the truth of Christ out of human society when that recognition is abandoned. There is a law of serving God behind that one of resting from labor on his appointed day, and the practice of it brings sunshine, sweetness and fragrance to those who combine the repose which the body needs with the centemplation of higher things—with the social interchange of pure affections, the cultivation of kinder and better manners, the doing of charitable deeds, and the striving for progress in an that is good and elevating. Christ has given us this day to dwell upon and caerish our love and gratifitide toward him. It is a stop for quies rest by the way-side of life—from its dust and work and turnoil, from its heartournings and cares, its frivoilities and weariness. At this point in our weekly wanderings we should seek for the loy and gladness of the soni capressed in meekly thanksgiving to the Lord of all things for His many favors in the past and for the hope of a brigater future."

The reverend preach Ow.

Dr. Potter preaches in the tone and language of

## ACRESCO DELONTAD NAMOS S'HENGEL IZ

Directions for Lent-Sermon by the Rev. Father Grims.
This splendid church was filled to overflowing yes-

terday by a devout congregation. After the usual services the Rev. Father Grima ascended the pulpit and made the customary address concerning the manner of observing Lent. The duties of members length and the indulgences to the weak and infirm pointed out. The reverend gentieman also spoke of the Sunday school attached to the church, and charged parents that it was their bounden duty to bring their children up in the ways of God, and that to secure that blessing the Sunday school was the best possible agency. It was deplorable, he said, to lays totally uncared for. If parents will only do their duty in this regard they may safely expect an outpouring of God's favor.

Father Griffin then read the gospel of the day, which was also his text, beginning "And it came to pass that as he was come nigh unto Jericho a certain bind man sat by the wayside begging, and hearing the multitude pass by he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy upon me. "I he bind man instinctly knew that the Divine Son was passing, and, his fatin being great, knew that by asking be would receive his sight and behold the brightness of the day. This instance of fatth on the part of the poor billed man and of the Saviour's prompt response to his carnest prayer was exceedingly significant, especially at this time. Here are many beople who, having the blessing of signt physically, are yet spiritually blind. How often has God spoken to them through his ministers, but they let the word pass by unheeded. These are more blind than the man by the wayside spoken of in the Gospel. We know that since man lell from his high estate and lost his original innocence we have left a pride in our powers of the mind, and encouraged their cultivation without giving due credit to Him who so endowed us. These powers are all in all to us, but the knowledge that we porsess them is often an obstacle to our spiritual development. For, notwithstanding our cultivation and mental power, it is possible for us to be both blind and ignorant. God did not design that man should cultivate his mind at the expense of religion; but the spiritual knowledge and seek for hight and like who first him the spiritual knowledge and seek for high and like the light of heaven from numan gaze, but we are mistaken. We misst humble ourselves and meekly acknowledge our weakness before we can see through the mystery of God, and penetrate the veit that bides the light of heaven from human gaze, but we are mistaken. We misst humble ourselves and meekly acknowledge our weakness before we can see and enjoy that spiritual life which is infinitely store precious than physical vision. The season now approaching is commemorative and foly. The lord, through this appointed servants, tells us of what He is going to sume and tain blind man sat by the wayside begging, and hearing the muittude pass by he asked what it meant. And they told him that Jesus of Nazareth

fruit of a recent revival. Rev. T. M. Dawson, the pastor of the church, omelated, assisted by Rev. Henry M. Field and Rev. T. Raison Smith, the former pastor. Rev. Mr. Dawson delivered a solemn admonitory address to the new converts, and warned them that they should seriously consider the step they were about to take, that the pleage they were about to make to-day in the presence of God and of His Church was one that could never be retracted. He asked them whether they were prepared to meet the responsibilities of the yow they were about to make to-day in the presence of God and of His Church was one that could never be retracted. He asked them whether they were prepared to hve and if necessary to die, in the defence of the faith they desired to adopt. The reversend gentleman their recapituistics the main points of belief of the Freshylerian Church, and, having called the converts before the altar, he received from each a profession of faith and proceeded to administer the baptismal rite, by sprinking the neophyte with water and pronouncing the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The following persons were then declared admitted to the fellowship of church members:—misses Mary J. Anderson, Jaue Magce, Mary C. Brill Gussel P. Carpenter, Mary F. Paul, Annie M. Lane, Rachel A. Flanders, Amelia G. Vultee, Mary L. Vultee, Charlidous and pleasures at the right hand of God, which, in the midst of the god of the Allison, Mary A. Kowc, Annie Cartok, Jessie Carrick, Grace V. Dunlap, Isaachia J. Hessie, Mrs. Elizabeth Kirwin, Mrs. Mary Hunter, Mrs. Doreas Galiagher, Mrs. Caroline E. Reynolds, Mr. Frederick Love, Alexander R. Corbit, Jacob Bull, Allen Russell, Lewis Brandt, Thompson Pearl, George W. Meekley, James S. Hunter, William A. Hawkins, William Reggie and John A. Deady. There were also received into the continued and processing the moment and to cellivate a nopelal expectancy of the moment when continued to the feath of the presence of the feath they desir a solemn almonitory address to the new converts, and warned them that they should seriously consider the step they were about to take, that the pleage they were about to take that the pleage they were about to take that the pleage they were about to take that the pleage they were about to make to day in the presence of Got and of His Church was one that could never be retracted. He asked them whether they were propared to meet the responsibilities of the vow they were about to register in heaven, and whether they were prepared to live and if necessary to die, in the defence of the faith they desired to adopt. The reverend gentleman then recapituisted the main points of belief of the Presbyterian Church, and, having called the converts before the attar, he received from each a profession of faith and proceeded to administer the baptismal rite, by sprinkling the neophyte with water and pronouncing the words, "I haptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The following persons were then declared admitted to the fellowship of church members.—Misses Mary J. Anderson, Jane Magoe, Mary C. Brill Gussie P. Carpenter, Mary F. Paul, Annie M. Lane, Rachel A. Fianders, Amelia G. Vuitee, Mary L. Vultee, Charlotte A. Alinsworth, Alleto Allison, Mary A. Rowe, Annie Carriok, Jessie Carrick, Grace V. Dunlap, Isabella J. Hessie, Mrs. Elizabeth Kirwin, Mrs. Mary Hunter, Mrs. Dorcas Galiagher, Mrs. Caroline E. Reynolds, Mr. Frederick Love, Alexander R. Corbit, Jacob Bull, Allen Russeil, Lewis Brandt, Thompson Pearl, George Green. The converts were mainly young persons, who had never before adopted any settled form of faith, of those who were received "by letter" Thomas H. Allison, Mrs. Mary Rowe and Mrs. Georgie Green. The converts were mainly young persons, who had never before alopted any settled form of faith, of those who were received "by letter" two renounced the Episcopalian form of worship and the third was a convert from Judalsm.

The reverend preacher then delivered an address dir

Unitarianism from a Boston Point of View-Sermon by Rev. Mr. Cadworth, of Bos-

Yesterday's leaden sky, callly, raw atmospher and altogether general gloomy aspect of the outer world did not very strongly invite going to church. Conscientious persons—that is to say, those particularly conscientious on the point of church going—put on their good clothes and their best looks and pleasantest smiles, and punctually obeyed the summons of the church bell. The less conscientious are creadays. Whether owing to lack of conscientiousness tain that the heautiful Church of the Messiah, corner Park avenue and Thirty-fourth street, was not yesterthat the fact that Rev. Mr. Hepworth, the regular minister, would not occupy the pulpit, but that the great centre of modern civilization and intellitudes-would pray and preach in his place, had It seemed strange to see the church hardly two-thirds full; for it will be borne in mind that the usual congregations meeting here occupy nearly all the standing room—the rush, in fact, being quite as impetuous and uninterminable as to see the "Twelve Temptations" at the famous Trespian tomple of worship on the west side of town, and far more politoness on the part of that chef d'aturre of sextons and ushers combined, Mr. Jankes Berry, and his assistants, in the latter, and exclusive especially Messra. Whippie, Carter, Macy, Babcock, Phipps, Harbock and Pierce. Yesterday's services, in fact, with Mr. Hepworth assent, was no doubt regarded by many like going to see "Shoo, Fly" at Bryani's with Dan Bryani absent, and consequently they remained at nome. Among those present yesterday morning, however, were the weighty pillars of the church, the men of substance on "change, and some of the ruling lights in fashionable feminine circles were likewise promptly in attendance, with the usual accompaniments of rusting silks, rich and heavy velvets and fashing diamonds. usual congregations meeting here occupy nearly all

ling silks, rich and heavy velvets and flashing diamonds.

Opening the services were played, as usual, a series
of involuntary cufus anima. from Rossin's Stabat Mater, by Mr. Edward Howe, Jr., the grand
master of this instrument, and who played with his
usual exquisite skill. As these deliciously soft and
subdams strains died away on the listening cars
the choir—consisting of the usual quartet at the
morning service (Mrs. Ficker, soprano; Miss L. E.
Russhy, controre; Mr. Whiting, tenor, and Mr. S.
Shattuck, bass, awe sweet vocal uttramecto Henedictus, composed by Mr. Howe, a grandly insicdious composition. Next was sung with like exquisite perfection and effect, that divine melody,
"Hear what God the Lord hath spoken," the music
arranged from Schubert's "Praise of Tears." After
reading a lew passages from the Scripture,
was next sung "dilory be to Thee, O Lord."
by S. Jackson. Prayer followed, and now
came a congregational singing, and he wished to hear
it and See if they could beat his own congregation,
which also was good at singing. The hymn was
fout familiar one

which also was good at singing. The hymn was that familiar one

Far from mortal cares retreating.

Sung to the tune of Greenville. The congregation sang it with lusty power, as if conlined on the tune of Greenville. The congregation sang it with lusty power, as if conlined on the congregation sang it with lusty power, as if conlined on the congregation of ordinary, and it may be added, generally, dail sermons, the care was fully made up in life and animation, in touching live topics of art and literature and invention, and in the animation of a bold and lervid style. This was more particularly characteristic of the purport of the sermon. He ransacked the old Roman and Grecian cras for illustrations, skimmed over the mediaval ages for similes, and cities philosopher and poet to give brilliant roundings to his periods. And yet a good deal of his sermon was semi-conversational, with striling incidents, almost bordering on sneedotes, intervening at intervals. But as he progressed in his sermon the real, carnest enthusiasm of his nature revealed itself. He talked with flery ceal. He came to the inspiring theme of his text. He spoke of their special faith and upheld its purpose and liberality with the most impassioned fervor. It was not sober faces that made men religions. It was not giving away large sums of money that bought salvation. Religion was to do one's duty with one's might and soul and strength and heart, to live upright, to be pure and holy, to be Godlike. The sermon was listened to with close atcention. Chanting the Lord's Prayer and singing a congregational hymn closed the services.

### CANAL STREET PRESBYTERIAN CHURCH One of the Old Shrines of Pions Aristocrats-

Success in Life-The Late Anson Burlin-

would hardly think that this was once among the most popular of our city churches. Here the Rev. Dr. McCartey preached to crowes as great as those which now throng our Fifth avenue places of wor-ship. It was then in the enviable position of being an up-town church. The city has now entirely changed. This church, which was surrounded by the mansions of the rich, is now in the very centre and throng of mercantile activity. The representatives of its once fashionable congregation are far removed from the place where their fathers worshipped. Besides this the congregatiod had a lawsuit for their property which continued some fifteen years. During this period there was no stated pastor, and the members steadily declined till but a handful was left. About three years ago a compromise between the contending parties was made, securing the present property, ires of all debt, and years ago the congregation gave a unanimous call to the present pastor. About fifty members have since been added. The congregation, though not large, is very respectable, being composed principally of Scotch and Irish Presbyterians. All are made welme." Pray for the ability to see your faults, your folies, to know yourselves, and to understand the source of motives and the springs of action, that the vanities and frivolities in your nature may be destroyed, and that you may be enabled, through grace, to rise to a conception of the greathess and glory of God and your nothingness in his presence.

SEVENTH PAESSY TERIAN CHURCH.

Adamssion of Converts and Sergion by Rev.

T. M. Dawson.

The several Presbyterian church, corner of Broome and Ridge streets, was yesterday afternoon the scene of an interesting and impressive religious coremonial. The edifice was thronged with an attentive audience; composed mainly of that class who earn their bread by the sweat of their brows. No gitter of this elied adonnment caught the ere, but a marked air of reverence and devotion seemed to pervade the congregation.

The feature of the celebratic, was the admission into the Church of thirty-five new converts, the come, whether pewholders or not. The church is

### CHURCH OF THE RIVINE PATERN TY

Fashionable Attendance and an Elequen Sermon by Rev. Dr. Chapin.

Unlike the preceding Sunday the Fifth avenue was deserted by the sun yesterday, no having got cranky last Sunday, accompanying ladies to church and waiting outside until the services were over to chaperone them home again. He thought that to perform the same office every Sabbath day would be oo much of a good thing, and so be determined, would not shine. The subdued character thu cally to the congregation who worship at the shrine of the Church of the Divine Paternity, and caused sphdued toilets to grace the sacred edifice, instead of the gay and faunting ones which usually appear there, weather permitting.

pastor, Rev. Dr. Chapin, was, however, it one of his finest moods. He looked the picture of ealth and good living, and seldom has the reporter heard him handle his sermon with so much vim and elegance as that of vesterday was handled. The Matthew, fifth chapter and forty-fifth verse, running thus:-"That ye may be the children of your sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and on this topic Dr. Chapir thus spoke. The text he had just read was one of those great passages of Scripture which at once car-ried us into the very centre of religious life. In the phrase before us our Saviour showed us the reality those great passages of Scripture which at once carried us into the very centre of religious life. In the phrase before us our Saviour showed us the resitty on which that great truth rested. We were to do certain things that we might be enlidered of our Father who is in Heaven. The direct injunction contained in the text was that we were to try to imitate our Heavenly Father in our lives. And our aspirations were not limited to any single characteristic of the Drvine Being. It was not meant that we should initiate God in some one phase of His nature—as in justice, righteousness or grace. God is life, and in considering the words before us we might consider them as the standard of all perfection, as far as humanity could attain perfection; as far as the finite could approach the infinite. Unquestionably, we never could know all concerning God, and no matter what our attempts might be to fathon Him His providence must still be enveloped in mystery. But we may know Him as He is and know what He is. There were three grades of that knowledge. In the first piace stood the grade of nature, to which our Saviour himself distinctly pointed as farmisning an authentic expression of God. The text was a statement that a child could understand, and yet it was something that a philosopher could not exhaust, and it was all that a philosopher could really know; therefore the child and the philosopher stood on this point on as far as could be, and there was a reyelation of God known as far as could be, and there was a reyelation of God which came to us in our own being. It was well for us to consider the light which the text shed on the question, "What is life?" In what did life consist, in what was its consummation? In a physiological sense that was not a question easy to answer, and he was not a ware that it ever had been answered. It seemed to him that life was something more than macerial energy—something that came out from the Illimitable depths of God's own nature. Life was not in seeming, it did not consist in outward pret

# CHURCH OF ST. VINCENT DE PAUL

Reaven and Hell a Reulity That Caunot be Denied-Sermon by Rev. Father I.a Font. The Catholic church of St. Vincent de Paui, in nues, was, as usual, crowded in every part yesterday morning, during the high mass, which took lation, and, as a consequence, the pastors who preside over the spiritual welfare of the flock are Frenchmen, and the sermons are delivered in the one of the finest Catholic churches in this city in every respect, and that it has become one of the most attractive and well to do places of worship of the Roman faith for all classes and nationalities within the past few years is due to the energy and indefatigable zeal of its venera-ble pastor, Rev. Father La Font. It is a spacious edifice, with plain walls and undecorated ceiling, and has no galleries, which fact lends immensely to its appearance of simple grandeur. During the past year a great addition was made to the pastorate force in the person of the Rev. Father Ronay. This gentleman preaches on all grand oceastons and every few Sandays, and his sermons have the effect of drawing to the church an immense congregation, lately composed of persons of other than Catholic persuasion. He is undoubtedly one of the most eloquent speakers in New York, and it is quite safe for the writer—who has beard him—to say that be is as superior as a preacher to Father Hyacinthe Western backwoods. He is evidently a deep thinker, and his sermons are characterized by their depth and earnestness, and are always clothed in the most beautiful language. His voice is full, mustcal and resonant, and his gestures always suited to the words he speaks. He is a man of tine presence, which, as a matter of course, lends addi-tional charm to the magic and power of his clo-

suited to the words he speaks. He is a man of fine presence, which, as a matter of course, lends additional charm to the magic and power of his gloquence.

Yesterday, after the Gospel, the sermon was delivered by the chief pastor, Hev. Father La Font. He took for his text that portion of the eighteenth chapter of St. Luke in which the bilsed man "who sat by the warside begging" called unto the Saviour saying, "Thou son of David have mercy on me," and to whom Jesus replied, after the man had told Him he desired to receive his sight, "Thy faith hath saved thee." The reverend gentleman, after reforting to the great goodness of God, who had in His love for men sent down His only Son to be immolated for their salvation, who had created man purposely that he should one day enjoy the eternal beautitude of heaven and be with Him forever, referred to the modern ideas of religion and all things pertaining to religion which were being zealously spread broadcast over the land by men "whose hearts were not pure and whose motives could not, from the nature of their zeal, tend towards making man happier in this life or in the next." These ideas, he said, had been carried to such an extent that there were those who endeavored to propagate the error that there was no punishment in after life for sins committed in this. In fact, materialists of the extreme grade had gone so far as to argue not only that there was no hell, but that there was neither a heaven nor a hell—in fact no eternity at all. Others, who did not dare to go to such lengthe as this, contented themselves with the consoling belief that no matter what life a man led here below ke would ecitamly reach heaven in the long run. People who argued for this belief founded it on the idea that God was too indintely good to deal out punishment that would be eternal to those who committed sim. Such arguments, the speaker said, were fallacious and should be frowned down by every good Christian. Sin was an outrage to the Godhead to argue that because human justice deal the hel

would find out one day to their cost that there was neyond the grave a life of forment as well as of birst, and they might, like the bind man of the Scriptures, but not with such good purpose, cry out, "fhou son of David, have mercy on me," when it would be too late. They indeed would be fortunate who would get as a reply the words of the Saviour, "Thy faith hath saved thee." The cause of the growth of materialism and its kindred doctrines, the speaker said, was want of fath. But hell was a reality winch unbelievers would find out sooner or later. God did not make bell, but it was the sins of men that had dug the burning pit, and believers and unbelievers alike would learn in the end that God, though infinitely mercifni, was infinitely just; that the good would be rewarded and the bad punished; not for a time but for all eternity. They indeed would be un fortunate who would remain unbelievers until the ludgment day would show them the folly of their ways in this life, and when the awful words, "Depart from me ye cursed into everlasting are" would be pronounced against them. Those who had ears to hear should, before it was too late, listen to the word of truth, and not wait until the awful realities of eternity would be full upon them. The speaker then closed the sermon with an earnest exhortation to the congregation to keep in the path of right and lead such lives that eternal punishment would have no fears for them.

The musical part of the services was not by any means the least interesting. Indeed, the misse rendered, as a whole, would compare quite favorably with that of many of our prominent cancrokes, and this is certainly saying a great deal, when it is taken hith oonsideration that the choir is a voluntary one. Haydn's Mass No. 1 was rendered in good style, and the solo Sates Maria, by Mercadente, was sung exceedingly well by the principal soprano, Mile. Sconeta. The votoes of the gentlemen members of the choir might be improved upon. The following are the names of the principal performers in the color-

### ST. ANN'S EPISCOPAL CHURCH.

Church of True Devotion-The Denf Mutes-The Noble Charities-Workings of

Free Church.
The stately and magnificent cathedrals of the wenne have imparted to religious worship in New York the semblance of devotional grandeur: but to and sincerity, the true splendors of fervid piety, deep resignation and zealous Christian legalty, turn to a small edidce at No. 7 East Eighteenth street. the mission of the deaf mutes of America. Though St. Aun's began its glorious work of purifying stn ful souls in 1852, its exterior now has a somewhat dingy and weather-worn appearance; but in archiunostentations. It is built of a dark sandstone and has a capacity for 1,800 people. Enter ing the large doorways the sexton hand you to the most available seat and performs his duty with an agreeable impartiality. To find a sexton who does not presume upon his aubehavior toward strangers is a veritable gem. It is a melancholy fact that many ladies who sometime fesire to hear other than their own minister, and visit some popular church for that purpose, are treated with a low rudeness by the Monarch of the Alsies, and many churches from this fact stand in

spartment for worship, where the seats have a cer-

tain comfort and elegance from their soft cushions and dark mahogany. The altar in its construction and architecture is plain but rich, being finished by black walnut wainscotings, with no gaudy orna-mentation. The church is without columns or galleries to obstruct the view, the only elevated resort view to all. There is a wealth of softened light pervading the interior coming through the stained windows, upon which in rich colors is wrought the solemn form of Jesus of Nazareth, showing the marvellous humility of his purity. The seats are crowded with ladies and gentlemen, and notwithstanding St. Ann's is a free charch the congregation is arristocratic and well bred. This, bowever, does not signify that it is superficial and hollow. That large and noble class of indees who are the possessors of wealth, who take pleasure in offices of charity and go about among the poor and lowly doing good, form its largest class of attendants. There is an individual case. You notice a young lady of infaceen. She is small but elegant in figure. Her complexion is the purest pink; her features possess a ranitiess symmetry; her eyes are soft with the liquid bine; her has its brown and hangs in a massive roll near her shoulders, and stained windows, upon which in rich colors

Sermon on the Parable of the f.ost sheep-The Argument-The Missing Steamsbip-Where the Southerners Worship.

A large congregation, composed principally of Southerners and a few strangers from the West. listened yesterday morning to a very edifying sermon explanatory of the two parables of the shep erd leaving ninety-nine and going into the wilder ness to seek one sheep that was lost, and also of she woman seeking for the tenth piece of money until she had found it. Dr. Deems, in quoting these and several other parallel passages of Scripture, took oc-easion to remark that a sermon worth listening to once was worth listening to again, as it would be more nculcated into the mind of the hearer. He desired to show his interpretation of the lesson to be taught by these parables and the great Scripture truth they impressed on the heart. They showed the rela-tionship existing between God and man, tionship existing between God and man, and in the true conception of the shepherd seeking for the one lost sheep the love of God is taught. He adverted to the fact that the Almighty did not merely go into the wilderness of this world and only seek the lost one, but stayed there till the had found him. This showed His self-abnegation and overpowering love, for even the least sont to be saved was preclous in his eyes. The lostness of mind and heart in society was not peculiar to heedless, dissipated youth, but more men after the age of forty-five were wandering away from the path of faith into the quagmires of materialism, and when such felt the way wardness of their lives the Saviour was then in search for them and working out their spiritual regeneration. The lostness of many in this world to spiritual welfare was like that of this missing steamship the City of Boston, which filled the friends of those on board with a feeling of utter despair, depriving them of all hope, such as that feit by the atheist who buries a beloved wife whom he never expects to meet in eternity. The feeling of God towards man, when lost in the sense of not being in his place, is one of determination, as if expressing "I am going to save him." He follows him like a father would an erring son to places of amasement and business, and never gives up the search until utter lostness environs the doomed man. He said that Orrist was not the stiff, formal, unbending man generally represented, but was undoubtedly a man among men, though without will be the search until utter lostness environs the commendation of a secondating with the publicans and office-holders, whom he sought to redress. Dr. Deems here made a digression, and mentioned that office-holders, whom he sought to redress. Dr. Deems here made a digression, and mentioned that office-holders, whom he sought to redress. Dr. Deems here made a digression, and mentioned that office-holders, whom he sought to redress. Dr. Deems here made a digression, and mentioned that office-holders, whom and in the true conception of the shephere

the reprimand, "Your business was to save your soul and that of your fellow men."

Dame Fashion is not obtrasively conspicuous in this pretty little Gothic chapel, although a number of our aristocracy are in the habit of worshipping there. Noticeasle in the throng was Mrs. Commodre Vanderbitt and her mether, Mrs. Crawford, Dr. Gardiner, Mr. and Mrs. B. B. Lowis, Mr. Brayden and others of equal prominence.

### THE BRICK PRESSYTERIAN CHURCH.

Sudnay Reminiscences of the Old Pile and Its Aged Paster—The New Pile and the New Preacher—"Fashionable" Hours and Ways of Attending—The Services Yesterday. Old residents of New York will remember the pile

the block of ground now bounded by Printing House square and Beekman street, Park row and Nassau street, whereon stands at present the Times building. This was the brick church, built in 1797, from whose pulpit the reverend and venerable Dr. Gard! ner Spring was wont to prociaim the truth with an eloquence and earnestness that is rarely imitated in this day and age. About fourteen years ago the old church was sold and torn down and a new brick church was erected on Fifth avenue, corner of Thirty-seventh street. The venerable Dr. Spring course." and only awaits the time of his departure to go where a crown of eternal life is reserved him. He is now past eighty-five years of age. and though able to be in his place on fine Sabbaths, he is growing every day more feeble and heipless in body, but strong in spirit and in faith. He has left us a record of the pulpit of his day and generation in pulpit, in which are given sketches of the giants that were in those days, and of the spirit and power with which they preached the Gospet. The doctor has an able coadjutor and successor in the Rev. Dr. Murray. It is large, convenient and cheerful looking within but though capable of accommodating about 1,810 persons, its congregations are unusually small. Yesterday the galleries were almost empty, and the body of the church lacked about one-third of being body of the church lacked about one-third of being fully occupied. The worshippers were modestly though comfortably attred, and seemed to take interest in the services, but the atmosphere of the church was exceedingly chilly, and it required a good deal of mental exercise to keep one warm enough to be able to pay strick attention. There is at the same time an air of fashionable society about the church and the people. The usual quartet—which in these days of fashionable christianity has taken the worship of song out of the hands and hearts and voices of the christian congregations—lefts to increase this fashionable

of the hands and hearts and voices of the Christian congregations—helps to increase this sashionable impression. There is nothing in Christian worship that so blends hearts together as the service of song, and a congregation where all sing is less likely to be aristocratic and exclusive than those where this service is delegated to a few. A neat organ, stowed away in a small inche at the back of the pulpit, accompanies the quartet in the susteal worship. A clock in the tower tells the hours of day to those outside, and a clock within apprises the minister and the congregation of the hour for closing. The congregation yesterday kept stragging in until ten minites past eleven o'clock—forty minites after the opening of the services.

The few. Dr. Murray preached the sermon from the text—John int. 11—"Verily, verily, I say unto you we speak that we do know and testify that we have seen." From this text the preacher deduced the reexistence and the omniscience of Jesus Christ, and impressed upon his audience the necessity of giving careful heed to the words of the Saviour. Christ's testimony to what he tanght, whether relating to the ovidence of neaven or hell, of a future state of rewards or punishments, of the providential care of the Fahier over the smallest and meanest of his creatures, or any other doctrine not purely appreciable by the scaese, is that of an eye-winess, and should therefore he received as such. And herein consists the difference between Christ and all other relatious teachers. They spake only that which they had heard. He spake that which he anew and testified what He had seen. He had seen from His throne m glory the afflictions and persecutions of His people. He had heard the prayers of Abraham for Sodom, of David for deliverance from Saul's hand and from the hands of his enemies, and of the Hebrew children in the furnisce, and knowing taus the potency of prayer he had urged His disciples and his auditors on every occasion to earnest, ferveat and constant prayer. The truths which Christ taught knowing taus the potency of prayer He had urged His disciples and his auditors on every occasion to earnest, fervent and constant prayer. The truths which Christ taught derived force from His know-ledge of the faces and conditions of life from the time that God created the heavens and the earth unto His own time. If a scientific teacher tells us that a ray of light from the chief star in the Pielades takes live of our years to travel to our earth we receive his testimony without question, but we object to the testimony of an eyewithess when the questions involved relate to the truths of Christianity. Herein is the absurdity and inconsistence of our belief, liad the court of Isabelia been half as increduious in Columbus' belief and theory of a western world as we are in the doctrines and teachings of Christine continent of america would not have been discovered and we should not to-day be enjoying the degree of prosperity and of cavil and religious liberty that we do enjoy, and this land would not be as a listo-day, an asylum for the oppressed of all lands.

The earnestness and fervency of manner arm voice of the speaker cannot fail to impress an andience that he preaches what he fully believes and utters it with a purpose to gain believers to it. The doctor do, a not gestioniate nor rise to lofty eminences of eloquence, nor does he send forth flasmes of rhetoric but he evidently depends upon the internal power of the truth itself for spiritual success. Nevertheless in this age of seusationalism, when the people of New York, like the Athenians of old, are always seeking for some new thing, the churches and the preaches that be as supply this sensation craving are likely to be the best patronized, but they can preachers that best supply this sensation cra are likely to be the best patronized, but they hardly hope to do so much real good, while quiet churches and ministers will be comparati deserted.

# ST. FRANCIS XAVIER'S CHURCH.

Interesting Musical Services. It would be difficult, even in this city, which is so prolific of church singers, to match Berge's choir in the handsome little temple of the Jesuit Fathers in Sixteenth street. The solo quartet consists of Misses Teresa and Mary Werneke and Signori Tamaro and Bacelli, and a strong cherus from the Berge Choral Union, one of the leading vocal societies in the city, is always on hand. At high mass yesterday (Quinquagesima Sunday) the musical services consisted of Berge's brilliant work, Mass No. 2. There was no Gloria, but the rest of the mass, especially the Credo, was sufficiently interesting to compensate the Credo, was sufficiently interesting to compensate for the absence of that part. The Credo has a succession of beautiful themes which glide into each other through artistic modulations which set off their attractions to advantage. Miss Mary Werneko had an alto solo, Et Rerum, which she sang with rare expression and sweetness. Her voice is mezzo soprano in quality and the tones are singularly fresh and full. Bacell's fine resonant bass voice came out with trumpet-like effect in the stirring solo Et Unana Sanctum Ecclesiam. The finale is particularly brilliant and brings the Credo to a fitting conclusion. The attendance at high mass yesterday was very small, and the shadow of Lent seemed to influence the costumes of the fair worshippers. The celebrant was the Rev. Father Mignard preacted the Gospei on the subject of "Charity and Justice Towards all Men."

Its Wealth, Fushion and Beauty-The Hawks

and the Doves-"Twas the Spirit Move All men quake during some period of their lives The reasons are various. The merchant, on the

eve of bankruptcy; the burglar, when caught in flagrante deticin; the murderer, when about to be bung; the deceiver, when in the presence of the deceived; the unhappy wight who sees a ghost, whether a doctor or an undertaker-all moved by similar emotion, namely, tear—quake. But all men are not Ouak-ers. In the multitude of sects that form the Christian

religion few, if any, exceed in conscientious devoreligion few, if any, exceed in conscientions devotion the Quakers. And how do they evince it?
Not, surely, in outward observances; for simplicity of worship is one of the grincipal
dogmas of their religion. Not in a haughty
assumption of Pharasaical sanctity, for meekness
characterizes their every act. It is in the purity of
their lives that we find an answer to the question.
Keeping pace with the progress of the age, the
Friends as they are commonly called with a few
rare exceptions, differ in nothing in outward appearance from other people. The time has gone by
when the weil known costume of gray was the
means of proclaiming the Friend's religious opinions. The age of gray has been superseded by the
age of Grecian bends. What a revolution in the
sideas of the Friends! Their wives and daughters
wear as much laise hair and as large a panier
as the rest of womankind. All the colors
of the rainbow replace the staid gray
in the elegant wardrobes of the fair
quakeresses of to-day. What would their grandmothers say? And how shocked they would be!
The sterner sex are as much given to the accumulation of "flithy lucre" as the rest of us, some of the
wealthiest men in the city being Quakers.

It may be somewhat inheresting to give a few of
the tenets of Quakerism. They believe in the immediate communion of God with every human soul;
that Christ was not of a divine nature, but merely a
man who was inspired more than any other man;
and believe in no doctrine that miritates against
Christ's teachings.

Yesterday morning the Quaker church in Rutherford place, opposite Stuyvesant square, was filled
with a congregation composed of the wealth, beauty
and fashion of quakerdom. Velvets and sliks, satins
and ermine, were conspicatous where sat the doves,
high hats glistened in black, array where sat the
bawks. No mellowed light from stained glass win-